sense. The la'v of cassation requires not only that every caise should have ai effect but that the effect should be adequate to the caise. Hurnai character is ai aggregate of moral causes, moral forces; its effects also must therefore be mora^, aid there cai be no moral effects in the tru^ sense without a conscious personal centre of activity —without the perpetuation of the lives of moral agents. Again to suppose an extinction of the soul at the death of the body is to pronounce rational aid moral life as purposeless,—to deny the moral order of the u liverse and to conceive it as the play of blind forces. If therefore there is a moral order in the universe, if raional life ha 3 a purpose, that purpose cannot be anything higher thai moral progress—the attainment of perfection by rational beings—and such a purpose neces- sarily requires the perpetuation of the conscious life of individuals.

Again, what better proof can there be of our immortality than the fact of God's own existence and His revelation in na-ure aid in mai? He has called us "sons" aid has already made plain to us that He is our Father. Who are we,

unless there is from us the return call,
(M3fcher/ ' Father,'
(Parent}? If our lips are thus sweetened aid made pure
a id sa;red, we are no logger mortal, beings that ruust die.
We are conscious children of God; a d there is no death.
The soul is undying as long a3 God lives aid is its Parent.
There is no dea,:h in God's creation. Man calls that death
which God designs to be resurrection. He is the God of
sublimation, of tra isfigura'tion, of regeneration, into ever-
ascending,. ever-la3ting life; He is the guaraitee that
^ not one iota shall lapse and not one soul shall vaiish so as
to defeat the very end aid purpose of His crea-ion—life aid
love in ever-increasing abuidaice. This truth has been
forcibly expressed by a celebrated English poet in the'
following stanza:—